

COVERAGE OF THE KORBOSHI MOVEMENT ABROAD

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ABSTRACT

The modern history of Uzbekistan is a captivating tale of a nation that has experienced remarkable transformation and transition since gaining independence in 1991. Situated in Central Asia, Uzbekistan holds a rich historical legacy that stretches back centuries, blending influences from the Silk Road, various empires, and cultural exchanges. In this article, there are given main information about coverage of the Korboshi movement abroad.

Keywords: Korboshi movement, Madaminbek, abroad, Turkistan, Central Asia, history, Russian government, Korbosh.

Madaminbek (1892-1920) undoubtedly holds a great reputation among the Korboshi movement of Turkestan. Madaminbek's real name is Muhammad Aminbek, he was born in 1892 in the middle-class Ahmadbek family in the village of Sikchilik, near Margilon, in the territory of Sadda village of Tasloq district. Madaminbek had one brother and two sisters. Growing up in an enlightened family, Madaminbek was known to be honest, loyal to his friends, thoughtful and pious. He was one of the people known to the country since his youth. After graduating from a school in the village of Madaminbek, he worked as a trade deacon of local rich people and Russians engaged in commerce. He mastered Tajik, Russian and French languages from a young age. On the eve of the First World War, the colonialist was dissatisfied with the Russian Government and raised a rebellion by recruiting young men who liked to follow him. The police arrested Madaminbek in 1914. There are conflicting and confusing opinions about his imprisonment. But none of them are based on documents. It is often said that he was imprisoned for cheating on his wife. Actually it is not. It is true that he had a wife named Qumrikhan before his arrest. But when Madaminbek was taken to a place called Nerchinsk in Siberia, she soon remarried. The court sentenced Madaminbek to 14 years in prison for the crimes she did not admit. Madaminbek was actually imprisoned for fighting against the rule of Tsarist Russia. After the February Revolution of 1917, Madaminbek was released as a political prisoner and returned to Margilon. Then the leaders of the "Shiroi Ulamo" society did not recommend Madaminbek for the position of the head of the city militia. If he was a murderer and cunning, influential scholars and intellectuals would not have offered him this position. It is noteworthy that after the Bolsheviks seized power in Turkestan, the military commissar of Fergana region K. Osipov obeyed the order to appoint Madaminbek as the head of the Margilan militia and provided him with the appropriate weapons. Madaminbek served in this position until the end of January 1918.

In the spring of 1918, Madaminbek, who joined the ranks of the independents, initially had 1000-1500 young men under his command. Madaminbek's main goal was to fight against the Soviet government, which "took away the peasant's robe." The arrival of a potential leader like Madaminbek in the ranks of the national liberation movement was of great importance. By this time, other Korboshis did not have such a unique and painful experience as "collaboration with

the Soviets". Although they knew that they were aiming to end the rule of the Russians in Turkestan, their military training was very low.

Madaminbek worked mainly in the city of Margilan and its surrounding districts. Under the rule of Madaminbek, there are great korbosh such as Soli Makhdum, Ismail Polvan, Usmanbek, Fayoz Makhdum, Kazakhjon Bek, Hashim Polvan. Soli Makhdum was the leader of Madaminbek and a skilled fighter. In addition to these, in 1918-1919, Mamajon Bayvachcha from Baliqchi, Boytuman Haji from Ikkisuv, Mulla Juman from Bulagboshi, Mirkarim from Valik, Nurulla Mahsum and Abdullajan from Valik, Nazariddin Mingbashi from Uchqirgon, Tikhtavoy Ponsod from Loshman, Boltaboy from Kumarik, Yusuf Polvan from Yozyovon, Ergash Jr. from Karasogol, Qurban from Karatepa, Abdullajon from Varzik and other korboshes also worked. "In January 1919, there was an army of 16,000 people under the command of Madaminbek," it is stated in an urgent reference dated January 27, 1919, in the name of the Fergana Region Soviet. By the middle of 1919, under Madaminbek Qil, 25,000 young men were fighting for independence against the Soviet authorities. At that time, there were 20,000 young men in Shermukhdmadbek, and 15,000-16,000 young men in Katta Ergash Korboshi.

At the beginning of November 1918, the next congress of the leaders of the Fergana Valley took place in Oyimqishloq, Andijan district (14 miles north-west of Karasuv). At the Congress, the leaders of the independence movement announced the preliminary results of the struggle against the Soviet government, the need for cooperation between the groups of fighters was emphasized at the Congress, and the combat operations in the approaching winter season were agreed upon. The territory of the Ferghana Valley was divided among the major commanders in order to coordinate military operations as follows: Makhkam Haji in Andijan uezd, with headquarters in Anguzbak; Khokhija in Ish uezd, seat Nokat; Amon Polvon in Namangan uezd; Ergash in Qikan uezd, residence around Damkil; Madaminbek in Skobelev district. At the congress, Madaminbek was elected as Supreme Commander-in-Chief of the independents instead of the Commander-in-Chief of Ergash. At the end of 1918, Madaminbek was able to manage the activities of the large commanders who were trying to act independently. It took a lot of effort and energy from him to unite such commanders as Shermuhammadbek, Nurmukhammadbek, Kholkija Eshon, Mahkam Haji, Rahmonqul, Amon Polvan and Muhiddinbek, the leader of the Kyrgyz Mujahideen. Madaminbek managed to break the resistance and arbitrariness of these kirboshes, who were "in their wake" in the village and district of Iz. He fought for a long time against the ambition and fraud of Kholkija Eshon. The relations between the elder Ergash guard and Madaminbek changed often. As mentioned above, sometimes they worked together, but sometimes they clashed. Of course, these unpleasant conditions would destroy the further development and growth of the independence movement in the Turkestan region.

General K. Monstrov, who was in the cities of Jalalabad and Osh, hiding the tactical goals of Madaminbek, negotiated with the head of the Russian Christian army and signed an agreement on September 2, 1919 to fight together against the Soviet regime. Madaminbek was elected as the commander-in-chief of the United Army, and K. Monstrov was his leader. Soli Makhdum, Madaminbek's closest aide, was assigned to lead the Qirboshi. Belkin took the position of chief of staff. This alliance proved that the slanderous statements that "Madaminbek is bloodthirsty towards Russians" deliberately spread by the Bolsheviks were groundless, and that Madaminbek's goal was to wage an independence struggle against the Bolshevik regime and the

invading Red Army. Madaminbek appealed to the Russian residents of the Ferghana Valley six months before the signing of this agreement, and announced that every ordinary soldier who joined the Iz army would be paid 1000 sims a month, and officers would be paid 2000 sims a month, and that their religious beliefs would not be affected. He was also responsible for the food supply of these soldiers. Madaminbek's work was the same as that of a warlord. This situation testifies first of all that Madaminbek is a worldly person, as well as the religious tolerance of Muslims. It must be said openly that none of the soldiers kept their tracks close to the Russians from Madaminbekcha. Even though Russians and Europeans in general made up the majority in the winter of Katta Ergash, there was no closeness at this level. However, Madaminbek was not anti-Iris. He was a wise politician and a skilled diplomat. Beck had serious grounds for inviting European officers and soldiers to winter. No other general from Madaminbek deeply understood that fighting side by side with them would be a school for young men and would play an important role in the formation of an independent Muslim army of Turkestan in the future. A similar situation was felt a little later in the process of organizing and forming the national winter in the republics of Bukhara and Khorezm. Unfortunately, in the 20s of the 20th century, organizing a modern national winter in the entire Turkestan region remained the most important problem of the independentists.

In each of the above-mentioned more than 150 battalions, the post of military instructor, consisting of former tsarist army officers and Turkish officers, was introduced. Later, they were replaced by many Bashkir officers sent by Validi. Separate courses were organized to train the soldiers in special military and ideological training. The modern intellectuals and Islamic scholars who were invited to these courses taught them about the ideas of milljy istihal. In Shundsk, brave and courageous young men loyal to the idea of independence were selected from among the pro-independence fighters, and they were sent to special courses on the training of soldiers. In such special courses, experienced fighters learned Eastern military art: strategy and tactics from experienced fighters. According to the later memoirs of Alikhontira Soguni (1885-1976), a direct witness of the events of the Isha period, the learned marshal and the 1st president of the Islamic Republic of East Turkestan, the military exercises in these courses were based on the work "Timur's rules".

It is known that the women of Turkestan fly and consider the freedom of the Motherland and its peace sacred. It is known how many times our Turkish women rode on the battlefield against the invaders in recent and distant history, and led the patriotic forces. Although it is known that there were women of Izbek and other sister nations in the ranks of the independence fighters at the beginning of our century, but there was no information about female soldiers in the books. According to archival sources, there were Uzbek and Kyrgyz women fighters in the ranks of the independence fighters in the Ferghana Valley. In particular, the groups led by Muhyiddinbek's mother and Shakarkhan's bodyguard made a rumble in the hearts of the red soldiers. Shakarkhan Korboshi, who was originally the daughter of master Khaliqboy from Altariq, was killed in one of the battles in the village of Kairagoch at the end of 1921. In the Republic of Bukhara, there were a number of women warriors. The girl Nodira from Karmana led a special group in the winter of Ibrahimbek and bravely fought against the red soldiers in Eastern Bukhara.

In short, the commanders played a major role in organizing the independence movement into a single center, among the Islamic scholars who led the independence movement and were its ideological ideologues, there were many leaders of Yassawi and Naqshbandi sects. According to the foreign researcher Mary Broxap, the most strict guard in Fergana, Kholkija Eshon, was a representative of the Yasavi sect. Islam Polvan and Mulla Dehkan were also Sufi sheikhs. Also Nasirkhan Tira Said Kamolkhan Tira son of Namangan, Mufti Sadriddinkhan Makhsun Sharifkhija son of Tashkent, Tiraqul Jonuzokov, the former head of Turkestan MIK, Akhmad Zakiy Validi from Bashkortostan and others were ideological ideologues of the independence movement. The importance of the leaders' congress was very important in the organization of the independence movement. It should be noted that more than 30 congresses of Isha leaders have been held in Turkestan. Leaders were elected at these congresses, and the commanders were united under a single leadership. However, this was not always followed. Also, the places where the gangs of fighters move and their sphere of influence are determined at the congresses.

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